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as found in either Greece proper or such Greek lands as the coasts of Asia Minor, Cyprus, the Ionian Islands, etc., are so marked. There can be no doubt that some, if not most or all of these, represent varieties known to the ancients.

The classical writers have a fair number of references to the lizard, but little in the way of a description of its personal appearance. Dioscorides (2. 70) tells us that some call the σήψ also σαύρα χαλκιδική. Aristotle (*Hist. Anim.* 8. 24, 3) says of it: καὶ ἡ καλουμένη χαλκὶς ὑπό τινων, ὑπὸ δ' ἐνίων ζιγνίς. The Scholiast on Nicander's *Theriaca*, 817, explains this name: καλεῖται δὲ καὶ χαλκίς· ἔχει γὰρ ἐπὶ τοῦ νώτου χαλκιζούσας ῥάβδους. The description given by Pliny, *N.H.*, xxix. 5, is similar: "lacerta aeneas in tergo virgas habens."

Saurea, then, suggests σαύρα and this in turn suggests the ῥάβδοι or the *ocelli* as familiar and characteristic marks of the lizards of Greece. Hence Libanus means: "Hit me and I'll make a real σαύρα of you," i.e., he will cover him with stripes with a rod or with black and blue spots with his fists. The stripes would seem preferable because of the play upon the word ῥάβδος in the thought of the Greek original. Any lizard, however, whether striped, or spotted, or both, aptly serves to explain the name[1] and the omen. As a literary analogue we may compare Herondas iii. 89, ἀλλ' ἐστὶν ὕδρης ποικιλώτερος πολλῷ, spoken with reference to Cottalus, the laggard schoolboy, after the flogging by his teacher Lampriscus.

<div align="right">SAMUEL GRANT OLIPHANT</div>

OLIVET COLLEGE

THE MEANING OF ΚΥΚΛΟΣ IN PLATO, *REP.* 424 A

καὶ μὴν, εἶπον, πολιτεία, ἐάνπερ ἅπαξ ὁρμήσῃ εὖ, ἔρχεται ὥσπερ κύκλος αὐξανομένη.

In the many commentaries and conjectures on this passage the simple and, I think, certain meaning has been missed. The error has arisen from the attempt to find a distinct physical image in κύκλος. No concrete metaphor of hoop or wheel (Jowett and Campbell) or circle widening in water, or even of the actual drawing of a mathematical circle is intended. The familiar passages about the "cycle of existence," whether in the heavens, the elements, the seasons, or the ἀποκατάστασις of human

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[1] Certainly the omen, if not also the name. The explanation of Saurea as a slave name connoting the idea of one who is as striped or spotted as a σαύρα as the result of floggings or cuffings would seem at least as probable as that of K. Schmidt, *Hermes* XXXVII, 206, connecting the name with σαύρα as a metonym of πέος in the *Anthology* and erotic writers. Our interpretation of the passage in the *Asinaria* is, however, entirely independent of the *origin* of the name.

affairs are not in point. The κύκλῳ δεῖξις of logic is more closely related, but for those who care to be accurate is not the same thing. The "circle" here, as the context shows, is taken broadly and loosely to signify the reciprocal and cumulative effect of nurture on nature and nature on nurture. It is a case of what Porphyry *De Abstinent.* 2. 40 calls αἰτία δι᾽ ἀλλήλων which can be confounded with proof δι᾽ ἀλλήλων or κύκλῳ only by confusion of reasons with causes. In proof δι᾽ ἀλλήλων the emphasis is on the indefinite continuity of the circular movement or on the return to the starting point, the identity of τέλος and ἀρχή. In αἰτία δι᾽ ἀλλήλων it is on *reciprocal action* and cumulative effect. Porphyry's example is the corruption of the wise by public opinion, and the corroboration of public opinion by the concessions of the wise. The Platonic passage taken as a whole is precisely similar. Commentators strangely overlook the γάρ and the αὖ in the words that follow those already cited: τροφὴ γὰρ καὶ παίδευσις χρηστὴ σῳζομένη φύσεις ἀγαθὰς ἐμποιεῖ, καὶ αὖ φύσεις χρησταὶ τοιαύτης παιδείας ἀντιλαμβάνουσαι ἔτι βελτίους τῶν προτέρων φύονται εἴς τε τἆλλα καὶ εἰς τὸ γεννᾶν.

I have found only a few examples of this force of κύκλος; but they are sufficient to establish the usage, and further search would doubtless discover others.

In [Plato] *Epist.* 8. 353 D the suggestion of the geometrical circle is more explicit, but otherwise the meaning is the same. τὸ σμικρὸν τοῦτο μεγάλων καὶ μυρίων κακῶν αἴτιον ἑκάστοτε ξυμβαίνει γιγνόμενον, καὶ πέρας οὐδέν ποτε τελεῖται, ξυνάπτει δὲ ἀεὶ παλαιὰ τελευτὴ δοκοῦσα ἀρχῇ φυομένῃ νέᾳ, διολέσθαι δ᾽ ὑπὸ τοῦ κύκλου τούτου κινδυνεύσει καὶ τὸ τυραννικὸν ἅπαν καὶ τὸ δημοτικὸν γένος.

Here the cumulation is of evil, as it is in Porphyry, and in Dion Cass. XLIV. 29 κύκλος τις ἐξ ἀνάγκης ἀεὶ τῶν κακῶν γίγνεται, καὶ ἀνταπόδωσις ἐκ διαδοχῆς τῶν δεινῶν συμβαίνει, τό τε γὰρ etc. That is, the evils of faction are cumulative and interminable, for every defeat stimulates the desire for revenge in the worsted party. Note the ἀντάποδωσις, the paying back with interest or "tit for tat" of comedy.

In like manner Iamblichus *de Myster.* p. 177. 10 Parthey, says that evil men attract evil spirits and are in turn made worse by them: συναύξονταί τε ὑπ᾽ ἀλλήλων οὕτως καθάπερ τις κύκλος ἀρχὴν τελευτῇ συνάπτων καὶ ἀνταποδιδοὺς τὴν ἴσην ἀμοιβὴν ὡσαύτως.

Here as in the 8th Platonic Epistle there is conscious reference to the mathematical circle, and the language resembles that used by Aristotelian commentators in explanation of reasoning in a circle. Cf. Eustratius in *Analyt. Post.* p. 177. 1, Themist. in *Analyt. Post* B 12. p. 54. 23. But the difference noted above holds.

If these parallels are pertinent, those cited by W. G. Headlam in *E. J. Phil.* XXX. 291 ff. are not to the point. He quotes Soph. *fr.* 787 on the phases of the moon:

ἀλλ' οὑμὸς αἰεὶ πότμος ἐν πυκνῷ θεοῦ
τροχῷ κυκλεῖται καὶ μεταλλάσσει φύσιν
ὥσπερ σελήνης ὄψις . . . .
ἀλλ' ἐξ ἀδήλου πρῶτον ἔρχεται νέα
*   *   *   *   *   *
χὤτανπερ αὐτῆς ἐκπρεπεστάτη φανῇ
πάλιν διαρρεῖ κἀπὶ μηδὲν ἔρχεται.

Evidently the Platonic κύκλος of cumulative effect has nothing to do either with the waxing *and waning* moon or with the distinct image of a wheel that precedes it in Sophocles. The same may be said of the passage which Headlam cites from Hippodamus the Pythagorean apud Stob. *Flor.* 98. 71. It is merely a statement of the commonplace that all human things move in a cycle of growth and decay. That idea is familiar to Plato, but he is not dwelling upon it here. His point is that, given a good start, ἐάνπερ ἅπαξ ὁρμήσῃ εὖ (cf. ἀρχήν τε καὶ ὁρμὴν κτλ. in *Polit.* 305 D) prosperous growth will be spontaneous and progressive. It would have been singularly inept to weaken this thought by an allusion to the truism that everything must wane as well as wax.

This consideration is fatal also to Adam's interpretation, which agrees with Headlam's on this point though otherwise differing. Adam does not look for a "wheel" or a "hoop," but he says: "The fact is that the growth of a natural (κατὰ φύσιν) city is just like the drawing of a circle in Plato's way of thinking. Like a circle it grows and expands, like a circle, too, when its zenith is passed, it narrows to the inevitable end." But κατὰ φύσιν here means "rightly," and, to waive the objection that a circle does not expand and narrow, but is traced, and that, except in astronomy, its "zenith" is hardly intelligible, Plato is not thinking at all of the "inevitable end" here. He is telling us that in a rightly (κατὰ φύσιν) constituted state the good consequences of the right start are cumulative and due to a kind of reciprocal causality.

I may add in conclusion that Aristotle perhaps had Plato in mind in a passage which I am not able to interpret with certainty. In *Rhet.* 1. 9, 1367b 29 he says: τὸ δ' ἐγκώμιον τῶν ἔργων ἐστίν, τὰ δὲ κύκλῳ εἰς πίστιν, οἷον εὐγένεια καὶ παιδεία.

This by Aristotelian usage would mean: "The encomium is of actions, and attendant circumstances (the things round about) are (to be used) for confirmation." And so it is generally taken. But the next sentence adds ·εἰκὸς γὰρ ἐξ ἀγαθῶν ἀγαθοὺς καὶ τὸν οὕτω τραφέντα τοιοῦτον εἶναι. Is it not barely possible that τὰ δὲ κύκλῳ gets a special meaning here by reminiscence of the Platonic passage?

<div style="text-align: right;">PAUL SHOREY</div>